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'That We Here Highly Resolve'

BY JOSEPH FORT NEWTON

I have considered the days of old. I will remember the years of the right hand of the Most High." Psalm 77:5, 10.

HISTORY haunts us today both by its glory and its pathos. By the mercy of God, a scene of bloody strife has become a shrine of peace, unity and good will. How far off those three terrible days must seem to those who took part in the conflict, when long lines of Blue and Gray swayed to and fro and these hillsides rang with the shock and shout of battle! How remote and unreal they seem to our age, alike in the passions of the hour and the issues involved, the pounding of the guns hushed by time and distance! What a pageant of heroic memory to melt our hearts, purify our spirits, and renew our faith in God and our country!

Oh, brave men of the olden time—our fathers!—we who live in a new and changed time salute you, paying tribute to your intrepid courage and the imperishable glory of simple manhood. Today we remember, give thanks and look forward, treasuring a rich inheritance of the past and a high hope of the future; here we kindle an eternal light of peace and renew our vows of love and loyalty. For three hundred years after the battle of Thermopylae the boys and girls of Greece repeated with pride the names of the men who were there. When they ceased to remember their heroic past, the flag of their nation was numbered with the faded banners of dead republics. By as much as we keep faith with Lincoln, as he kept faith with Washington, by so much shall we bequeath to our children

This sermon was delivered and broadcast from Gettysburg battlefield on Sunday morning, July 3, at a great united service.

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a nation united and strong, fashioned in freedom, justice and fraternity.

To our generation—to me a child of the South, the son of a Southern soldier—it is incredible that our fathers, folk of one race and one religion, found no better way to settle any issue than to draw their swords and throw the scabbards away. But, alas, the sense of national unity which lives in our hearts today did not then exist; it was created by the agony of civil war, born of the mysticism of suffering and sacrifice, cemented by blood and fire and tears. Today, in the clearer light of years and the unfolding of history, men of the South, no less than men of the North, now see that if ever the divine purpose was unveiled by deeds done in time, it was in the defeat of disunion, and the welding together of this nation in unity, faith, fellowship and destiny. How strange, how terrible were the ways of God, teaching us by tragedy that this people should be one nation, under one flag, one in arts, aims and ideals, serving his holy will in liberty, justice and creative good will upon earth.

YESTERDAY AND TODAY

What a scene was witnessed on this field seventy-five years ago today, when Pickett made the final, terrific assault. On they came, following a shrieking, screaming hurricane of death, banners flying, across the meadow and down Seminary Hill, at double-quick time, mown down by shot and shell. But on they came, with Armistead at their head, his cap on the point of his sword, calling his men to follow. He crossed the Stone Wall at Bloody Angle into the Union lines, and fell riddled by a score of wounds, each of them mortal, but still struggling to strike the Union gunner. Who were those men? They were the university boys of the South—most of them—who carried Homer and Vergil in their knapsacks. Who were the men who met them with a valor like their own? Their brothers in blood and faith, the pride and glory of the North, men whom death could not affright!

Gallant! Glorious! Yes, undoubtedly, in the sheer splendor of human heroism; but ghastly too, and in cold biological law too horrible for words! More than fifty thousand young men killed and wounded in three days —the flower of our youth, mangled, mutilated, piled in quivering heaps of Blue and Gray, while in far away Northern towns and Southern hamlets, white-faced women heard, now with cries of anguish, now with dumb, unutterable woe, the long roll-calls of the dead. Who, remembering that scene, can ever take our Union for granted, forgetting the cost of priceless things; and who that has a human heart or a mind to think, can ever talk glibly of war! The tide turned; Vicksburg fell the next day, July fourth; the issue left unsolved by the makers of the Constitution was decided; the Union was saved to serve a divine purpose in the tumult of our age.

WHEN THE MAN AND THE HOUR MET

On November 19, four months later, President Lincoln came to this field, on a day dappled with flying clouds, amid an apocalypse of autumn coloring, to dedicate the cemetery. Here he stood, tall, gaunt, his giant figure worn thin by service and sorrow, his face the color of pale bronze, his eyes, deep-sunk, two pits of brooding shadows; his spirit sad. He took from his pocket a piece of paper, adjusted his glasses, and read a few words. When he had finished, he sat down—the people wondering why he had said so little on such a day. What Everett had said was oratory; what Lincoln read was poetry, born of a vision-moment, in which he summed up his own life, as well as the genius, purpose and prophecy of the land he was born to serve and save. The man and the hour met, and his words had in them every element of immortality—breadth, simplicity, strength, tenderness, pathos, vision, and the rhythm of undying music. Such words are deeds; they are a part of the sacred writing of our republic; they will live as long as men love liberty and value the hard won trophy of the past.

God of dreams! What a drama was reenacted on this field fifty years later, when the men of Blue and Gray met in joint reunion, their ranks thinned by time and death. Once more the men who followed Pickett crossed the meadow, not lightly as before, but tottering with age—blinded, not by smoke, but with tears. Once more they reach the Stone Wall, not to fight their foes, but to shake hands with friends and weep. Even so, that it might be fulfilled as it was spoken by our Prophet-President, who foresaw that "the mystic chords of memory, stretching from every battlefield and every patriot grave to every living heart and hearthstone all over this broad land, will swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature."

HEALING THE OLD WOUNDS

Since that day a quarter of a century has passed, bringing a new time, new issues, and a new and unfamiliar world. Man has sought him out many inventions, and the marvels of discovery have been amazing, but no wonder of that era has been greater than the healing of the hurt of the war between the States, and the growing unity of our republic. It was due to the character of our people, the wisdom with which they accept a verdict, rendered by bullets or by ballots; to their common faith in a religion of peace, and to years of peace through progress. But it was due in other part to the great souls who labored so benignly in its behalf—to Lincoln, who held an olive-branch in his hand in the darkest days of war; to Grant, who closed the battle with a prayer for peace; to Lamar, who laid a wreath of eloquence on the grave of Sumner; to Watterson, the last voice of the old South, whose life was a plea that we are brothers, whether our knees go down amid the snows or the flowers; to Henry Grady, the melodious voice of the new South, whose life had in it the pathos of unfinished things; to the grace and tact of President McKinley, who showed by example what Gordon and McClure had uttered in golden words; and over whose grave North and South wept as sisters in sorrow. Such ministries and maganimities hastened the healing of the hurt and heartache of the saddest of all wars, which stained

the earth with brother-blood. Today armies of Blue and Gray are met in final reunion, and we pause with uncovered head as they march together into the twilight of time and the morning of eternity!

Seventy-five years ago our nation was divided in bitter struggle; today the world is a house divided against itself; its leaders going in different directions, following opposite ideals; and such a world cannot stand. Armed to the teeth, living under the menace of universal war, civilization itself is endangered, and men fear lest the temple of God, sheltering the holy things of life, become a tomb. At such a time, remembering the valor and fortitude of our fathers, we give

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thanks that our republic stands united and unshaken, a tower of strength and stability. By the same token, it behooves us to renew our vows of loyalty to the basic ideas on which our nation is built, invoking the spirit of Washington and Lincoln to confirm our faith that a democracy at its worst is better than a despotism at its best.

"THAT WE HERE HIGHLY RESOLVE"

Since liberty under law is not a bequest but a conquest, and must be rewon anew by each generation, at this shrine let us, North and South, East and West, together solemnly agree—"That we here highly resolve" to make an end of war, before war brings the house of man down in a charred and smoking ruin. Once war was a clash of armies; today it is the butchery and mutilation of populations. If the Battle of Gettysburg had been fought with modern weapons, how different the scene would have been! Tanks, falling bombs, mining and blasting, would have utterly destroyed the town, and left the Seminary on the Hill a pile of pulverized brick and stone—like the long stretches of desolation from the Alps to the North Sea, in the World War; while poison gas drifted over the debris like a wind of death. The "glory" of war is gone; its glamor has faded; its romance can no longer hide the hideous, mocking reality. War today is scientific savagery and social suicide; it defeats victor and vanquished alike. Unless the insane race in the making of arms is arrested, civilized society will be bankrupt in money, morals and mind, and will sink into revolution and chaos to a violent end. The spirit of the soldier is noble, his valor and sacrifice are sublime; but the strength wasted in war must be used to fight the enemies of man, ignorance, disease, injustice, and the iniquity and tyranny which destroy.

And further—"That we here highly resolve," each in his own heart, and in patriotic fellowship, to reaffirm the faith by which our fathers were led, faith in God the Eternal, who giveth strength to men and integrity to states, whose will is our law and whose love is our hope; faith in the dignity, worth and value of human beings, made in his image, and their right to life, liberty and the pursuit of happiness. To this creed of our country we renew our allegiance, as over against the old cynicism and the new collective despotism, which makes men the victim of fate and the pawns of petty tyrants. "Above the state—nothing!" said a modern dictator, stating the atheism which deifies the state, making man the servant, if not the slave, of irresponsible and unlimited power "That this nation, under God, shall have a new birth of freedom," said the great and simple Lincoln—himself a child of the South like Lee, a leader of the North like Meade—uttering in immortal words the genius, the spirit, the prophecy of our nation, to which he paid "the last full measure of devotion." To that high faith we pledge a like fealty and devotion, in gratitude of heart and humility of spirit, that government of all the people, by all the people, for all the people shall not perish from the earth.

A FLAG OF PEACE, NOT OF WAR

And finally—"That we here highly resolve," as one people under one flag, that we join hearts in one faith, join hands in one purpose, uniting spiritual vision and political wisdom, and individual initiative with social obligation, for the safety and sanctity of our republic; for the rights of man and the majesty of the law; for the moral trusteeship of private property, public office and social welfare; for the education of the young in the laws of life, the freedom of the truth, and the service of humanity; for the lifting of poverty, through self-help, to security, comfort and nobility; for the holiness of the home and the altar; for a life more abundant, a liberty more responsible, and a happiness more abiding.

May the God of our fathers, who has led us thus far down the ways of time, mercifully grant that our flag—symbol of blood-making not of blood-shedding—may never again float over a field of war, but ever and forever over scenes of peace, honor and progress;

flag of unity and justice at home, of fraternity and good will among all nations; the ensign of a free people, uniting many races without rancor, many faiths without feud, many classes without friction; in a land where men not only live and let live, think and let think, but live and help live; that the high destiny of man and the holy will of God may be fulfilled in the history of our country.

Labor Speaks To the Church

By Everett W. Palmer

ON Labor Day Sunday one should remember that Christianity was born into a world which considered human toil a disgrace. The Hebrew story of creation is representative, in this respect, of the opinion of the ancient world. Labor was believed to be the punishment of divine anger, at least divine justice. Hence, labor was thought of as a disgrace.

It is to be expected then that men would try to escape such a stigma. This they did by endeavoring to make other men their servants or slaves. Those who failed suffered silently. It has been estimated that in Jesus' time approximately nine-tenths of the population of the civilized world were slaves. Human toil was considered a disgraceful thing, the lot of slaves or the humble poor, those forced to it by the alternative of hunger or death or both.

Against this popular and degrading opinion Jesus stood in sharp opposition. He taught that earning one's bread by the work of hand and mind was honorable. Human toil was not God's punishment for sin, but was the means by which man shared in God's grace and creative purpose. "My Father worketh hitherto," said Jesus, "and I work." Thus we see Jesus learning the carpenter's trade. While still a youth, it is believed, he supported his widowed mother and the younger children by the strength and skill of his hands. Later, as the great teacher, he unfolds the truth in terms of a sower and his seed, a housewife and her broom, a carpenter and his building, a shepherd and his sheep. So Jesus clothed labor with dignity and honor, bringing it in accord with the highest interest of personality.

In support of this primary emphasis of Christianity our nation has set aside the first Monday of every September as a day to reaffirm our belief, as a people, in the dignity of labor, in the cause of justice and human rights of those who toil, and in the recognition and protection of human values in the realm of industry.

WHAT LABOR HAS TO SAY OF THE CHURCH

Thus in principle the church and this nation are committed to the cause of labor, when it is a rational and just cause. On such a day as this, therefore, it is pertinent to ask ourselves to what extent we are obedient to the principle inaugurated by Jesus. In my opinion the best way to begin is by endeavoring to "see ourselves as others see us." An admirable aid for this objective scrutiny of ourselves is to be found in a book published a year or so ago entitled *Labor Speaks for Itself.* It is a symposium of labor leaders throughout the world edited and with an introduction by Jerome Davis, until recently of Yale University. It presents the positions of such earnest Christians as Kagawa and Jerome Davis, and those of Karl Marx and Trotsky; of devoted members of the Roman Church, and of violent anti-churchmen revealing in their tirades against Christianity and the church an amusing, if not tragic, ignorance of what they were attacking. In this group with such divergent opinions there is one conviction which all share in common. It is this: the church has forgotten that its founder was a carpenter. They believe that the church has become partisan, going over to the side of power and privilege, having little interest in the cause of justice and human rights for those who toil.

Of course the most violent criticism comes from those who have adopted the major positions of Marx. Lenin, for instance, frankly labeled religion and the church as a menace to the well-being of the laboring people. It was a technique, he believed, by which the oppressing classes were able to hold the laboring masses in subjection; for, through it the people were persuaded to accept, docilely, injustice and privation because of the hope of compensation in a future life, "pie in the sky bye and bye." It was Marx who said that religion and the church were the flowers under which the chains of injustice and exploitation were hid. Strip off the flowers, he declared, and the people will see their chains and fight for freedom. Trotsky believes the church is allied with the forces of those who oppose the freedom and well-being of the working people. Hence, he urges, the church must be destroyed if there is to be a movement toward justice.

OTHER-WORLDLINESS OF CHURCH ATTACKED

With the exception of those who share this aspect of the Marxian theory the remainder—and they are the majority—are milder in their criticism of the church. It is Kagawa who says that many people "think the church is too holy to consider worldly things. On the other hand, labor considers the church too other-worldly. It thinks it has no concern with the interests of labor, and that the church has lost her aim in this world and is looking up only into heaven." Kagawa believes the church is too interested in a heaven to come and not enough interested in obeying the purpose of Jesus, that is, in trying to bring heaven to earth.

Typical of labor's resentment of the other-worldliness of the church is the statement of James H. Maurer, long president of the Pennsylvania Federation of Labor. He writes that the gospel as expounded in the average church contains no encouragement, no helpful message for the laborer in his hardships and struggle to live, no constructive attempt to correct evil conditions. "A worker," he declares, "living from hand to mouth, and lucky if he is not hopelessly in debt besides, . . . with no security against enforced idleness, sickness and old age, can hardly be expected to become

deeply interested in . . . sermons about Lot's disobedient wife, who because she looked back was turned into a pillar of salt. He is far more concerned about his own wife who, due to the strain of trying to raise his family on a meager income that permits of no rest or proper medical care, is slowly but surely turning into a corpse."

Jerome Davis believes that in matters of industrial relations the church has failed to assert the leadership it should. He asks several painful questions. "Is it possible that our church leaders are to some extent blinded by current conventional standards? Are they so busy sharing the wealth of the prosperous with others in spiritual quests that they fail to see some areas of des-

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perate social need? Do they to some degree unconsciously exchange the gift of prophecy for yearly budgets and business boards?"

Another says: "The church—a class institution—what does the church do to help me and those like me? The church is supported by the wealthy—yes, 'he who pays the piper calls the tune.' That well-groomed parson, with his soft tones prophesying smooth things—well, I'm glad I'm not in his shoes!"

Of course our first response to this accusation on the part of labor is apt to be emotional. We think it unfair and undeserved. Nevertheless, it deserves serious thought. Why are such charges laid at our door? For the representatives of the millions who labor to declare as with one voice that the church no longer has a constructive interest in the well-being of the peoples of the world who toil is ample reason for us to pause and consider. Like the death warning of a doctor we may not believe it and certainly we do not like it, but common sense does not allow us to ignore the charge.

What labor says to the church must be accepted or rejected on the basis of personal observation and opinion. For myself, however, I believe there is enough truth in what they say for us to cry out with the publican of old: "Lord, have mercy." I believe that gradually and almost imperceptibly the Protestant branch of the church in particular has tended to become a class church. Since I am a Methodist let me speak of the Methodists.

HOW WESLEY'S MESSAGE HAS BEEN LOST

In eighteenth century England the poor and working classes were outside the Established church. The church had no program for the alleviation of their condition. Its ministry was directed largely to the interests and reflected the conventions of the prosperous middle and upper classes of English society. With England on the verge of revolution the Wesley revival began. It was evangelical Christianity directed particularly to the needs of the poor and oppressed. For years Methodism was known as the "poor man's religion." Today that condition, generally speaking, no longer obtains. Methodism, with other Protestant churches, has become respectably middle class. The lay leaders of the church which once came from the ranks of the poor now come from the professional class, the prosperous middle class, the employers of labor. In matters of wealth, church buildings, educational institutions, hospitals, endowments and other matters related to the work of the church, Methodism is surpassed only by the Roman church. Now the evolution of Methodism from a church serving the poor to that of a church serving the middle class has been natural and, in most respects, highly creditable. Through the fellowship of the Wesley revival the underprivileged, the poor, the oppressed gained a dramatic and dynamic appreciation of the redemptive power of Christ. Under the stimulus of this they had incentive for education, sobriety, thrift and initiative; characteristics which enabled them and their descendants to prosper in this competitive order.

So Methodism in but a few generations has become middle class with its ministry directed largely to the needs of the middle class. What we see in Methodist history almost constitutes a case of passing through virtue into sin. Its initial success has served to defeat its primary purpose.

HAS THE CHURCH LEFT THE POOR?

In our community recently representative laymen of twenty or more Protestant churches met in a series of Sunday afternoon conferences to consider means of improving the life and work of the church in our community. During one of those conferences a layman asked: "What has become of all the poor, the working class that used to fill the galleries and back seats of our churches?" Many of the older men there asked the same question. Why don't those people come to church now? they wondered. I have thought since that the answer to their question is found in the question itself. The reason why the poor, the working class so-called, do not fill our churches now is because they

have come to believe, unconsciously perhaps, that they were in the gallery and the back seats so far as the churches' interest in them was concerned. Is is true that the working people have not left the church, but the church has left them?

Granting, then, that there is justice in labor's criticism of the church, this point must be made: the church against which labor justly directs accusations is a bogus church: it is not the real church. It constitutes those pale souls who are Christians not for reason of conviction but of convention; those whose minds are asleep and whose consciences are crusted with complacency. It is they who constitute the church which labor condemns.

THE PRESENT CHALLENGE TO THE CHURCH

Always in the history of the church there have been those who shared so deeply in the spirit and conscience of Christ that they escaped the shrouds of convention and complacency. They have stood immune under the temptations of power and privilege. They have insisted, by precept and example, upon a fearless application of the principles of Christ to the manifold problems and tensions of their day. It is they who have constantly served as a conscience for the church, purging its body, correcting its course, bringing it into realignment with the spirit and purpose of Jesus. It is through these courageous and incandescent spirits that every major movement for the betterment of the human race throughout the last twenty centuries has been born. It is they who today are trying to lead the church in a fresh and vital approach to the needs of the laboring man and the poor; not stopping with soup kitchens and bread lines, doles and rescue missions, but going on to eliminate the causes of injustice and privation by insisting upon an application of the principles of Jesus to the whole area of industrial and social relations. It is they who, in the name of Christian principles, demanded an eight hour day and helped usher in a new epoch for those who toil. It is they who have struggled for child labor laws and the protection of women, for the improvement of working conditions, for the principle that workman should be regarded as partners and not tools, and that profit and leisure should be shared justly.

Wherever justice is on the scaffold and wrong is on the throne, wherever human values are prostituted by greed, wherever the humble poor have a just cause, there you will find men and women, representatives of the church and the living Christ, giving themselves for the cause of truth, justice and all human rights. It is they who are the church in power and purity. It is they who are summoning us to toil with the Carpenter of Nazareth that there shall be an abundant and satisfying life for all.

Labor accuses the church of betraying the cause to which Jesus called it. That labor has reason to make such an accusation is a shame upon our heads. We need to bow low before God and man in penitence. But let labor know that its charge is made against a bogus church, not the real church. Let labor know that the church has not sold its birthright for pottage, that there are those, and many, who, sensitive to the resistless compulsion of the living and redeeming Christ, work and pray for human rights in terms of the highest.

That is the challenge which should face us on Labor Day.

One Bundle of Life

By William H. Boddy

The soul (of my lord) shall be bound in the bundle of life with the Lord thy God. I Samuel 25:29.

A SPRIGHTLY, attractive young woman was kneeling in a wooded mountain gorge before a handsome, swashbuckling young marauder who was at the head of four hundred men. She was pleading with him to accept the present of food which she had brought and to stay the hot revenge which he had sworn against her husband and his family. Young David, a fugitive from his native land, had made himself a roving chieftain gallantly defending the weak and visiting wrath upon those who had offended him. Camping on the steep slopes of Mt. Carmel during the pasturing season, David and his men had kept raiders away from the flocks of one Nabal. Perhaps the young warrior had become friendly with the head herdsman and there had grown a companionship between them. At least the man subsequently said of David and his band, "They were a wall to us by day and night." And now, when the flocks had been driven home and the shearing time was at hand, David in his wanderings came to the neighborhood of Nabal's farms and sent men asking that food be given to him and his men, reminding Nabal of the protection that had been afforded his herdsmen and his flocks. But the drunken Nabal cried out: "Who is David? There are many servants nowadays that break away every man from his master. Shall I take my bread and my water and my flesh that I have killed from my shearers and give it unto men when I know not whence they are?"

But his wife, who no doubt had heard of the gallant young Judean and who in her secret heart perhaps had admired his exploits, was told of Nabal's haughty response. She knew that the hot-hearted young David would brook no such message as her inebriate husband had sent him. And so she caused asses to be laden with food and she saddled her own beast and went to meet the young chieftain. She came upon him and his followers girded for battle, breathing the threat that not a man child should be left of the whole house of Nabal. And she fell down before him in the woodland glen and pleaded with him to be merciful. And strangely enough, it is not for herself or her children that she seems to make her plea.

She says in effect: "Young man, you are chosen of the Lord. Think what this blood-guiltiness will do to your soul. Because of the irresponsible boast of a drunken man you will do an everlasting injustice to yourself. But if you show mercy you will be a con-

queror indeed, and when your enemies seek to overthrow you, they shall find that you are bound in one bundle of life with the Lord your God."

A HOT-HEADED YOUNG MAN IS ADVISED

David was deeply moved. All the better angels of his nature sang to his soul the words of this kindly kneeling woman. He suddenly felt the necessity to live in the heights of himself, and so he quenched the fires of revenge from the altars of his heart and kindled there the tender flames of mercy. With the sequel to the event which was the love for each other born that day in the heart of this man and woman we are not now concerned; rather we take for our meditation these words that were sobbed brokenly yonder in the mountain pass and which come singing across so many centuries: "Thy soul shall be bound up in a bundle of life with the Lord thy God."

Life is always bound in bundles. That is the glory and tragedy of it. The whole movement of life is toward enmeshed relationships and for more complex interdependence. Life, various and diverse as it seems, is always drawn toward unity. Something in the universe makes for this interdependence. "Something there is that hates a wall." Something that says: "You must walks the ways of the world in mutual assistance or trample one another in the dust. You cannot be units of life torn off from the living whole." And whenever we fail to recognize this fact, whenever irresponsible individualism takes ruthless control, then the stars in their courses fight against us.

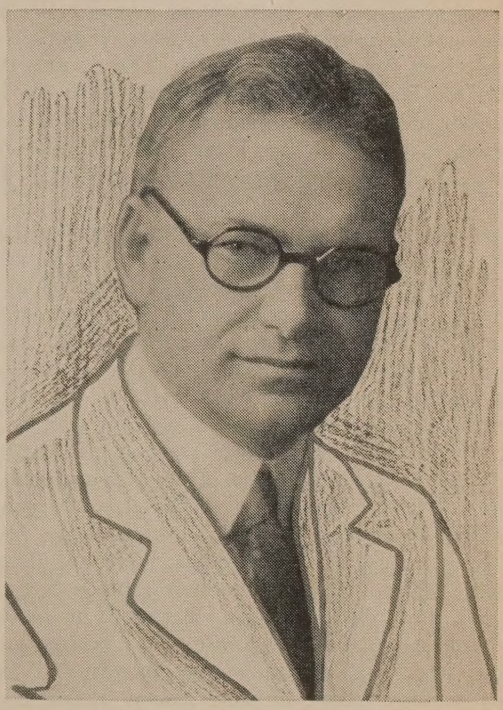
One bundle of life! A fever breaks out in an Asiatic village and millions over the Western world die of the plague. A man in high place betrays his trust to follow the impulses of an undisciplined soul, throws away his ancient dignity, and the moral standards of a whole stratum of society are weakened. But another young man pours out the precious wine of his life on the altars of selfless sacrifice in far-off lands, and the tale is told, and the soul of the world feels a new impletion of health. Absalom sins, David casts him off. But when he is dead, David's lament echoes through all the palace and drifts out to the quiet city streets: "Absalom, my son, O Absalom my son, would I had died for thee." One bundle of life!

MAN'S UNITY FROM OUTSIDE HIMSELF

But not only is there an integrating process in the universe; there is a spiritualizing power. Not only something to bring men together but to make them bow in awe and reverence before a higher sovereign. To have one without the other spells doom. Did you ever see a family which were bound together by economic and social ties but which had no oneness of ideal, no deep fellowship of spirit? If you have seen that, you have seen hell in miniature. It is integration without spiritualization. It is the bundle without the golden thread which was intended to be interwoven throughout all its complex relationships.

The only thing I can think of worse than a pagan, godless individualism is a pagan, godless socialism. That is closer integration without great spiritualization. One bundle of life without the fusing power of spirit. Says Jacques Maritain: "Man cannot find his unity in himself; he finds it outside himself, above himself. It is his determination to be self-sufficient which has ruined him."

But in a more intimate and personal way, the great discovery of real religion—or high religion, to use a current phrase—is that the human soul may be a channel for the life divine. Your inner life and mine, our motives, our loves, our aspirations may know the moral vigor of a life higher than our own. The seared, parched ground of these human spirits may be watered with the rains from on high until they burgeon forth



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in the fertility and fruit of a new springtime. That is the exciting discovery with which the pages of the Bible tremble; that is the testimony of the redeemed, known and unknown, in all generations. "Life, new life, fresh and abundant life, has brought health and beauty to our souls." Isn't it a calamity that we have heard it so often that it is like a stale tradition? Here is the promise—that they that wait upon the Lord shall know an impletion of life so that they shall mount with wings as eagles, run and not be weary, walk and not faint. The promise is that the moral sensitivity of souls shall rise to the vision of the Eternal God, they shall run in the ways of that vision and never grow weary—aspiration shall not falter, life shall never be passé and stale, they shall know the romance of a great faith—and then, when the way is hard and the night is dark, when the world turns away to its sin and selfishness, then they shall walk on the dusty road toward the mountains of the morning and they shall never, never faint. They

will never give up. No bleak despair shall blight the springtime of their soul. They shall not faint, because Another clasps their hand and walks life's western road with them. Bound in one bundle of life with the Lord their God!

WHEN THE SPRINGS OF LIFE DRY UP

This whole question of moral renewal is a question of life. It is life of which our souls are scant. It is the drying up of the springs of life that makes us defeated men and women plodding along, sometimes following the spirit but more often conquered by the world and the flesh. Aye, this is why we substitute deadening dogma and shriveled little respectabilities for the heroism and wonder of a transforming religion. We separate our souls from the source of moral vigor; we cut ourselves off from the life of God. The Apostle Paul looked at himself, what he was and what he had achieved, and he cried in glad surprise: "It is no more I that live, it is Christ that liveth in me. The life that I now live I live by faith in the son of God." One bundle of life!

Jesus stood bewildered on the highways of Judea and said, "Ye will not come to me that ye might have life." While I was in the west recently, I walked in an orchard. One showed me a branch bearing beautiful, luscious fruit and then I was shown where the branch had been grafted on to a great tree whose roots delved deep toward the heart of Mother Earth. Once that branch had born tiny, bitter seedlings, but now its life had blended with the life of a great, nourishing tree. So Jesus, the last night he spent with his disciples, explained to them what had happened and was happening to change their lives. He said: "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, no more can you except ye abide in me." And the whole meaning of his incarnation he explained in terms of life—"I am come that ye might have life and have it more abundantly." And Jesus was not talking of more money, of motor cars and more social security, desirable as these may be; he meant something far more fundamental than these. Remember, that great word was spoken by One who had no place to lay his head. But he had life—life to communicate to all withered and drooping souls.

Do you join me in the desire for that life? Does it seem to you that to share the life of God is of all things most wonderful? To have a soul ever fresh in its faith, vigorous in aspiration, unconquerable in love. It is possible. But how? Many spiritual disciplines might be pointed out. But this morning I confine myself to those two suggested by this young woman whose glorious utterance is my text.

THE GREATNESS OF MAGNANIMITY

First, she urges magnanimity upon David. And she defines it by implication. "Act," she says, "upon great motives engendered by God from within your own soul rather than upon petty irritants that assault you from without. If a drunken dolt excites you to bloody revenge, you are no better than he. You have chained to earth a soul that might soar. But, David, there is a higher realm of motive—goodness and mercy—let those control the sources of your soul. Be greater than your event. In God's strength rise above these instinctive impulses of your heart. Make this slight the occasion of the outgoing of a soul that has transcended the world's stimuli."

Magnanimity is the independent greatness of the soul. That dictum of Jesus which has so often been made light of by our practical world, contains the profoundest moral realism: "If a man smite thee on the one cheek, turn the other also." Jesus is saying: "Do not let the action of others determine your soul's answer to life. If you do, all power of creativity is gone and you are formed by the changing moods of everyone you meet." Another's anger begets anger in you. Another's cruelty opens the spring of ruthlessness in your own soul. Then you have no independent inner life; moral originality is gone, and you are the plaything of those whom you meet.

It came to me so clearly in homely fashion one day, the meaning of this dictum of Jesus. It was the rush hour in a great city and we were all clamoring for places in the homegoing train. I saw one jab another with his elbow, and he in turn angrily thrust back. That was practical, you see; that was give and take. That is the sort of thing our world understands. But do not be deceived, there was no moral gain there. Then, a little further in the train I saw a gentleman who had the depth of a great tranquillity in his eyes just about to take the seat which he had secured when a woman deftly slipped in behind him and occupied the place herself. When he turned and saw her the expression of his face was unchanged as he reached for a strap by which to support himself. He refused to let the crass selfishness of another disturb the deep quietude of his own soul.

Do you see now what it means when you are smitten on the one cheek to turn the other cheek also? It means, to preserve the moral independence of one's soul and let one's soul be molded by motives that are from above and not by irritants from without. Do this, suggests the woman of the long ago—do this, promises Jesus—and you shall be bound in one bundle of life with the Lord your God.

EXPECTANCY OF HIGH DESTINY

Second, David's suppliant suggested another discipline for his spiritual enrichment. She urged upon him the discipline of expected high destiny. She said: "When the Lord your God has made you a prince over Israel, let there be nothing that you look back on with grief. Do nothing today, O David, the memory of which shall be weakness and regret in the days when achievement is thine." Expect God to do great things for you and by you. But live now as though faith had already found its fruition. Woman of the long ago, what wisdom is thine!

There is discipline in a noble expectancy. There is no power quite like it. Keep today sacred because of that other day to come, that day yet in the womb of time. Long ago William James taught that the finest life is that which is lived under the longest vision. Liv-

ing for today or for the current year will be shallow living. We must live under the spell of a great future, and the greater and nobler the future the greater today's life will be.

It was this power to which David Starr Jordan, president of Stanford University, appealed when addressing young men. He said: "So live that your after self, the man you ought to be, may in time be possible and actual. Far away in the twenties, the forties, the fifties of the twentieth century he is waiting his turn. What will you leave for him? Will it be a brain unimpaired by lust and dissipation, a mind trained to think and act, a nervous system true as a dial in response to the truth about you? Will you let him come as a man among men or will you throw away his inheritance before he has a chance to touch it?"

THE SOURCE OF JESUS' STRENGTH

Now conceive life in the orbit of eternity. Let this earth but be the beginning of preparation for a destiny divine and glorious beyond the grave. No man can live in that vital faith and not have life strengthened and enriched. "It doth not yet appear what we shall be but when he shall appear we shall be like him for we shall see him as he is." Let the foregleam of that faith shine upon our souls, lifting aspirations to the stars; let its light illuminate our offices and factories so that business is a sacrament and labor a consecration, then we shall be bound in one bundle of life with the Lord our God.

I wonder if this was not the source of Jesus' triumphant moral might. He said, "I go to the Father." Life was lived by him under the light of great destiny; life was a going to the Father; it was a great, exciting adventure. And the faith of it disciplined his soul there in the carpenter shop and as he went down from his native hills to the surging life of the world. Always, by crowded Gennessaret, when day broke on his lonely mountainside prayer, when he sat in the home of Bethany, and when he climbed the hill of the sacred blood, Jesus was going to the Father. He was living under the discipline of expected high destiny.

It is the loss of faith in life, it is expecting nothing at the hands of life, the tacit belief that our destiny is dust that makes us such earthbound creatures. Nothing could so rehabilitate the moral life of our world as a new impletion of that faith that we are meant to be sons of God and that the soul's "towns of true desire" are a morningland beyond the hills of time.

FAITH IN LIFE'S GREATNESS

So live that when you become a prince, as you are meant to be, nothing you do in these days of discipline and preparation shall be a regret to you. It was this kind of faith in the dignity of life and the consciousness of genuine risk there is in missing life's high destiny that inspired one of Robert Louis Stevenson's most whimsical and searching utterances. He lay very ill there in his island home in the mid-Pacific. It seemed even to trained eyes that he was about to die. The village minister, hearing of it, hurried to the house to minister to the dying man. He was not admitted, but when a few days later Stevenson was told of the visit he said smilingly: "When I am better, tell the clergyman to come again and I will pray for one who is in danger of living." We may be bound in one bundle of life with our God.

Bound in one bundle of life. Our life in God. His life in us. Partakers of the divine nature. We may experience that. But not without the determination at all costs to live magnanimously, and not without the discipline of great faith in life's high meaning for us.

A New Crusade

By George A. Fowler

Who shall order the battle? And he answered: Thou! I Kings 20:14.

A LITTLE more than eighteen years ago, on January 16, 1920, the Eighteenth Amendment to the Constitution became effective. A long period of agitation and education had ended in the outlawry of the beverage liquor traffic. This unprecedented victory of the moral forces challenged the attention of the world and opened what was believed to be a new era of hope and prosperity. Confident of the security of their position, the moral forces relinquished their vigilance. "That's over," they said. They did not fortify their position by education nor would they give adequate support to agencies which had pioneered in this field and which were adequately equipped to guard the frontiers against encroachments by the enemy. The story of this country's recession from the moral heights she had reached, as touching this question, is one that should make angels weep. It need only to be stated that the moral forces have been routed—the enemy is in overwhelming possession and has brought in a whole new brood of evils that cannot be tolerated and must be dealt with.

It is pretty much with us as it was with King Ahab. Things certainly looked bad for him. The King of Syria and his allies, backed by their armed forces, were laying siege to Samaria. So confident was this group of victory that they sent word to Ahab saying: "Your silver and gold, your wives and your children, even the goodliest of them, are mine." And the situation did look hopeless to Ahab. He was surrounded and he was outnumbered. To surrender seemed better than to be cut to pieces. He therefore sent this word to the King of Syria: "My Lord, O King, according to thy saying, I am thine and all I have."

Whereupon the King of Syria, flushed with victory, devised a diabolical plan which he was never able to execute. He sent messengers to King Ahab saying in effect: "Don't bother to send your silver and your gold, your wives and your children. About this time tomorrow I will send my servants and whatever they find is pleasant in your eyes, they will take that away." And that was the straw that broke the camel's back. Ahab sent back his message and it was couched in such terms that the enemy king knew from that minute he would

have to fight and fight hard for anything he wanted. At that moment a prophet of God came to Ahab. The prophet said: "Don't be afraid of this multitude. God will deliver them into your hands."

And Ahab said, "By whom?"

"By the young men," said the prophet.

"And who shall order the battle?" asked Ahab.

And he answered: "Thou."

About noon Ahab took his forces into the field. The King of Syria and his thirty-two kingly friends were drinking themselves drunk in the pavilions, and under the attack of a man who was fighting not alone for silver and gold but for wives and children, for all those things held most precious in his sight, a smashing defeat was visited upon the Syrian army.

If we are sensitive today we can hear the challenge of another army—entrenched, defiant, deadly. Its leaders are callously saying: "We want your silver and your gold to be sure, but that is not all. We will send out our servants into your homes and anything that they discover is particularly precious in your sight they will take—your wives, your children, your health, your happiness!"

We must defy that unwarranted aggression. "But who shall order the battle? And he answered: *Thou.*"

I. THE NATURE OF THE ENEMY IS UNCHANGED

Alcohol is still the great destroyer. Its spirit is the spirit of the Syrian king. "I'm coming into your homes and anything I see that is most precious in your sight I will take."

I think of an illustration Bishop McIntyre used in connection with this fight. In his address he painted a word picture of a cabin in a clearing in the middle west. Smoke curling from the chimney, cows tethered in the grass, sheep grazing on the hillside—a domestic scene which broke in upon the weary traveler with a sense of joy. In such a home lived a farmer with his wife with their two boys, four and six. In the garden was a big stump of a tree which had in its top a depression partly filled with leaves. While playing, the younger lad climbed on it and stepped into the hollow place. Instantly he screamed in terror trying to get out, scratching his hands pitifully. The older lad ran to lift him out but, alas, was caught also in the same terrible trap, for that remnant of the tree round which the wild morning glories climbed and on which the robin sang at dawn was a nest of rattlesnakes. And while sorrow beat at the hearts of those fond parents, they were utterly helpless to save the lads they loved. Next day two little graves were dug under the elm tree and the sad-hearted couple burned the stump down to its roots and covered the ashes with earth to hide it from sight forever.

That story is a parable. That stump sets before us the liquor traffic in its inmost diabolism. And we must move against it again because of what comes out of it.

Alcohol is the great destroyer. It is a protoplasmic poison. It strikes at life in its beginnings. The snake attacks the cradle. One thing we can be sure of—we can never have a better heredity if alcohol is permitted to pollute men and women. The army of incompetents, of dependents, of defectives and subnormals is sufficiently large. If there is any truth in the statement that alcohol strikes with vicious force against the human system, and we all know that there is truth in it, then there is a demand that those of us who feel keenly about it must rise up and smite the destroyer. Degeneracy, poverty, crime and the jeopardy of our most precious things should rouse us to action.

"Who shall order the battle? And he answered, Thou."

II. THE ENEMY IS MORE DESTRUCTIVE THAN EVER

The rout of the moral forces on this issue has been complete; we have been so dispirited that few of us have had either the disposition or the courage to make a counter-attack. Some of us have felt that we would have to wait until the ravages of this traffic were so great that it would again start to destroy itself before we in turn would start to destroy it.

That moment has arrived.

Take just three straws in the wind snatched at random and away from our neighbor city Chicago.

Judge William J. Murray in the Criminal Court of Lake County, Indiana, at Crown Point, recently assailed the police of Gary for not enforcing a state law that forbids sale of liquor to minors and open saloons on Sunday. Forced to sentence three lads, aged 17, 18 and 20, for crimes committed while they were drunk, he found that all had become intoxicated at a Gary tavern on Sunday. "I am tired of having Gary boys come into this court for major crimes committed when they were drunk," the judge said. *"This must stop."*

The Keeley Institute authorities report that they treated more patients for alcoholism in the first ten months of 1937 than in any corresponding period since 1907, the institute's all time big year. An increase of 7.7 per cent over 1936 is shown, and of 80 per cent over 1933, the last year of prohibition. The number of women taking the treatment increased 33 per cent over last year.

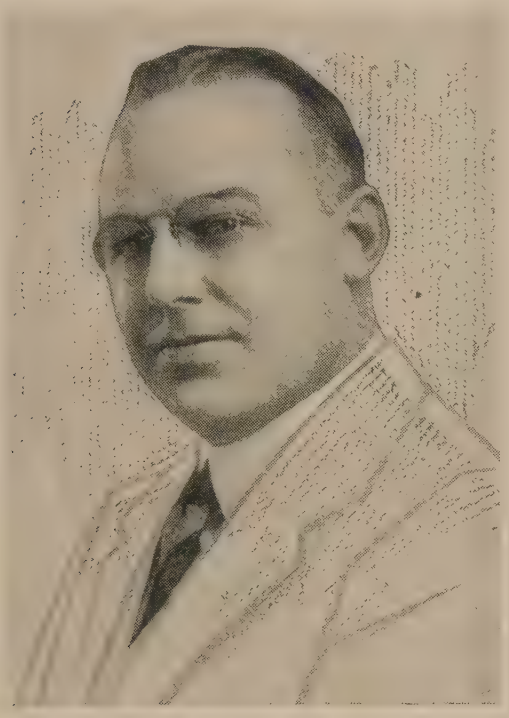
In Rhode Island liquor conditions are so bad that even the retail liquor dealers themselves have gone to the General Assembly pleading to have the laws changed, for they fear that prohibition will return unless conditions are remedied. John Thompson, president of the Providence Retail Liquor Dealers' Association, says he has never seen conditions so bad in his more than thirty years in the business. The program which the association is advancing provides for abolition of the "dine and dance" places which hold restaurant licenses, and recommends that no intoxicating beverages be sold on Sundays. Mr. Thompson said that the association had one major objective—that of keeping women away from bars and boys and girls in their teens out of "dine and dance" places.

In the light of facts like these, which only scratch the surface, consider the promises made by the liquor advocates in the long campaign for repeal—the assurance that there would be no return of the saloon, that bootlegging would disappear, that crime would decrease, that the drinking of whiskey by women and

children and young people and most men would cease, that our automobile highways would be rid of drunken drivers.

John Haynes Holmes, referring to these glib arguments, wrote:

> It seemed that the eighteenth amendment was the cause of all our ills from war to the depression, from kidnaping to petting parties. Get rid of this amendment, and these ills will straightway disappear. We did get rid of it. And look at things today! The saloon in every drugstore, restaurant and roadhouse; bootlegging no longer advertised on the front page, but nonetheless operating on a scale unknown before; crime more terrible than ever; drinking on the increase everywhere; and drunken driving become the most ghastly



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menace to life and limb ever known off the battlefields of war.

Even though the liquor evil is fighting itself and must eventually destroy itself, it must be fought, in order that its blight may be stopped in the shortest possible period of time. . . . The event is as inevitable as fate. . . . but the logic of events should be hastened by the energies of men so that men may survive with a minimum of suffering and sorrow, and make their dreams come true. So we cannot be content to do nothing with this liquor situation, certain as the situation is to end itself. We must so act that, at an early and not a late date, the American people may be free.

III. THIS ENEMY MUST BE LEGALLY DESTROYED

That means the slow but sure crystallization of sentiment into the binding form of law. Step by step we must win back our losses. This fight must be made in precinct, township, county and state, until finally this traffic is forever banished from our country. Don't say that it can't be done! The wets themselves seem to believe it can be done and are saying so in their trade journals.

Take this item quoted from *Tap and Tavern,* journal of the liquor industry, lamenting sweeping local option victories achieved by the drys in elections in Pennsylvania:

> The drys took advantage of the Democratic local option laws and went and got enough votes to ban beer in 89 communities and liquor in 71 townships in Pennsylvania. . . . With things like this happening every year, it won't be long before they've covered the whole of Pennsylvania by drying up parts at a time.

There have been other similar victories in Ohio, Michigan and certain of the southern states, and, surprising as it may seem, even in Chicago 110 precincts have voted liquor out. Over the state of Illinois more than 500 political units have voted dry.

The ground work for this achievement is educational. We are under obligation to keep the truth before the people day in and day out, month after month, year after year. We must utilize every available means. The radio, the screen, advertisements in newspapers and magazines, outdoor posters, public meetings, instruction of pupils in elementary and high schools and of voters, education in the church school, and the example of adults in the home—all of these opportunities must be used.

IV. THIS ENEMY MENACES YOU AND YOURS!

We are all conscious of the tremendous expenditures being made by the government as our navy and air forces are being increased, all in the interest of protecting our country from some possible foreign foe. But our real danger lies in a cancerous growth within, which is making terrific progress. Its results are deadly —the slow but deadening sapping of idealism; the breakdown of inner integrity; the subservience to evil habits; an unconcern for the great moralities; the cheapening of human personality.

America's real danger is within, not without. We are all menaced—we must all bestir ourselves. Who shall order the battle—*thou!*

Liquor is an arch enemy—it dulls conscience, despoils men, incubates crime, breaks hearts and homes, damns our children, and, barring war, creates more hell on earth than any other one thing.

V. THE ENEMY IS WELL SUPPLIED WITH AMMUNITION

We are all keenly aware of the situation in China today. Slowly but surely the enemy advances, and the Chinese, if they hope to halt his progress, must have ammunition and more ammunition.

Slowly but surely this internal enemy of ours makes headway. "I am coming into your homes and anything I see that is precious in your eyes, I will take it." Remember that this enemy has almost unlimited resources at his command. We must back this fight with money. We can't make the fight alone. We must depend upon qualified organizations to do the things which we as individuals are powerless to accomplish. If we do not

have them, we must create them. If we do have them, we must support them.

That support will be forthcoming, and from the most unexpected quarters. A gentleman walked into the executive office of an agency interested in the campaign against liquor. He laid down a check for several hundred dollars, and said, "This will help a little."

"But how does it happen that you who were one of the most outspoken and hard hitting opponents of prohibition come here to make such a handsome contribution to fight the liquor traffic?" asked the executive officer.

"Repeal isn't working the way I expected," the donor replied. "My son came home drunk last night."

Colonel Dan Morgan Smith tells of an experience which he had during the World War when his battalion was at the place where, not cut off and not lost, but surrounded, they had to have ammunition. He called upon a little handful of soldiers and said, "I want one man to go back after ammunition," and the littlest fellow stepped up and said: "I will go, sir." The Colonel tried to make excuses. He told him that it was certain death, but he went, and God only knows how he got through that dreadful fire. He got through the lines, ran boldly down the road, and delivered the message for ammunition. The lad had a right to stay there, a military and moral right to stay there in comparative safety; but he turned around and tried to come back to tell Colonel Smith that the ammunition was on the way. The enemy saw him coming and they shot him. He fell on his face and rolled over and over. Colonel Smith, watching him through the binoculars, saw the brave lad jump to his feet and try again even though injured. They shot him again, and this time he couldn't get up because of a broken leg, but he wouldn't quit. So he crawled along in the dirt with the snipers' bullets kicking up the dust all around him. When the Colonel could stand it no longer, he ran down to where he was, gathered him up in his arms, jumped into the shell hole with him, and said: "Son, son, you are dying." And the brave boy smiled through his awful suffering as he said, "It is all right, sir. I helped lick them, didn't I?"

In the presence of an enemy whose nature is unchanged, who is more destructive and unrestricted than ever before, who must be destroyed and who has unlimited resources for maintaining himself, the call comes: "Who shall order the battle?" and God answers, "Thou."

We are living in a time when only the emergence and dominance of a great theology will produce a great philosophy on the one hand and a great religion on the other.

John A. Mackay.

Notwithstanding the turmoil today in the clashing and crashing of this rapidly changing world order, future historians will say again, as it was said long ago, that it was the Christians "who held the world together."

C. Jeffares McCombe.

The Contrition of the Righteous

By Samuel Thurman

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Psalm 51:17.

For thus saith the High and Lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah 57:15.

THE proper use of a word may be a literary exercise, but it is often far more important as a matter of moral judgment and honest interpretation. Thus the rabbis taught us to be very careful in the use of words. So much misunderstanding and contention may result from a word either ill chosen or ill timed. And so we must approach our thought this morning with a great deal of caution about certain words, especially the word righteous. It is altogether too easily and too glibly used, when in reality it is rather difficult to apply in a definite and objective sense.

Think of the synonyms for the word righteous—such as godly, upright, just, fair, honest, virtuous. If one is to be all these or any of these in order to be righteous, it is too big a bill to fulfill. And who shall be the judge as to whether we are godly or altogether upright, just or fair? For even the prophet, when he spoke of the righteous, meant the righteous in the sight of the Lord. No man was to set himself up in his own judgment as a righteous man.

WHO ARE THE RIGHTEOUS?

But, we might ask, who are the righteous that are known of God? Taking the psalmist and the prophet at their word that "the Lord knoweth the way of the righteous," we assume that they are those whom the Lord chooses to recognize and associate with. And surely such a conception of righteousness is hardly current among most of us today. Who are the righteous people today? For the most part they are those that seem to have the right on their side. That right may not be right at all, but just "rights." And often these rights are maintained only by might. Thus the so-called righteous people of today may be set down as the wicked people of tomorrow.

But today, when we speak of going with the right people, what do we mean? We mean that they are the respectable people; the people that have something; the people that have a place in the community, whom others look up to and follow. Let us even say that they are the people that are deemed righteous, in the sense that they eschew doing the wrong, the wicked, the improper and indecent thing. Granting this, we may ask what is the attitude or the relation of such people to those that are not of their kind? And the latter, of course, are by far the larger number. In the circle of

these so-called righteous people, there can be no favorable view of those that do not belong to it. How can they, in their self-righteousness, be forgiving of those who may not appear to them honest or proper or decent?

When I ask this, I do not mean to be facetious or hypercritical in this question. Examine it for yourselves. Let us say that you are the righteous ones, that you would not do an unjust, an unfair or an indecent thing. What, I ask you in all frankness, would be your attitude toward me if you found me to have done an improper, an unjust or an indecent thing? How long would I last as your rabbi? How many of you

SAMUEL THURMAN

would find forgiveness in your hearts for my misdoings? What is more, you would not even be expected to forgive. You might even be condemned by another like righteous congregation, if you would forgive me and condone my unrighteousness. The consideration of this matter is much more serious than at first it may appear to be. I can very well conceive of myself as being guilty of unrighteousness and of improper conduct and perhaps even of indecent action, and I am wondering how, under any of these circumstances, I might fare at your hands.

WHEN RIGHTEOUSNESS IS FUTILE

That is why I am speaking to you today on the contrition of the righteous. I am not telling you that you are unrighteous, that because you are unrighteous you must be contrite and humble. On the contrary, I am addressing myself to this congregation in the spirit of hope and faith and truth. Because I believe it to be a congregation of the righteous, it is with a spirit of affection and love that I come before you and ask you also to be humble and contrite, otherwise your righteousness is futile and is not righteousness at all.

But, above all, I do not want you to be righteous in your own eyes. Let me, even if blindly, think you righteous when you are not, but be not self-righteous in your own eyes, no matter what I or anyone else might think you to be. As soon as you feel self-righteous you can neither forgive the sin nor the sinner. Moreover, in your self-righteousness you reject and resent the judgments of the Lord, especially when these appear to be against your immediate comfort or convenience. You see, the psalmist quite uniquely puts it that "the Lord knoweth the way of the righteous." That is to say, he knows the direction in which they live and there he also dwelleth. And such a place, as both the psalmist and the prophet seem to agree, is the heart of the contrite, the heart of the humble. And no truly contrite or humble heart can think itself righteous. For as soon as you think yourself righteous you remove contrition and humility from your heart.

Nearly all the clashes and frictions that come between men are the result of this sense of self-righteousness which resents what it judges to be the unrighteousness of the other fellow. So long as men think themselves self-righteous they will deem it right in their judgment to hate, to persecute and to oppress those whom they judge to be unrighteous. And these self-righteous people are the first to raise their voices in protest against what they judge to be the unrighteousness of God himself, if by some turn of fortune unhappiness or affliction unexpectedly comes to them.

THE SOURCE OF UNHAPPINESS

Indeed, the source of our greatest unhappiness lies in the sense of self-righteousness, because from this sense are born all attitudes of hate and unforgiveness toward fellow men. And what is the remedy? It is very simple, and the Day of Atonement points it out to us. We must simply free ourselves from this sense of self-righteousness. And we can do this only by recognizing our own guilt and our own need for forgiveness. Let the Lord adjudge us righteous, if he will, but according to all patterns of righteousness the Lord expects humility and contrition from those whom he calls righteous. Moses was called the "Servant of the Lord"—the highest title that can be conferred upon any man. And the rabbis go so far as to rate his merits as worthier than the merits of all Israel put together. Yet Moses did not think himself righteous in his own eyes. He did not set himself up as a leader over his people because he thought himself superior in wisdom and judgment. He came to them only as the Servant of the Lord, the humble spokesman of his Law. Indeed, Scripture goes out of its way to impress us with the meekness and humility of Moses.

So may this Day of Atonement open to you the gates of righteousness, but you may enter them only through contrition and in humility. To those who come to these gates in the entirely respectable attitude of expecting your share of divine goodness and providence, because of the decent living, the honest dealing,

the fair conduct that you can boast, this Day of Atonement cannot, and, I fear will not mean very much. To others who come here with the feeling that, perhaps, they do not belong and that no one cares anyway what happens to them, since life for them is largely a grab-as-grab-can existence, for them I say there may be some hope. Some ray of light may come to them from a word of prayer, from a moment of meditation, from the appeal in the spirit of the day.

THE GATES ARE OPEN TO THE HUMBLE

But only to those who come here today because they really feel contrite and humble and willing, yea, anxious, to accept what God in his mercy, his justice and righteousness, may give to them, the gates are wide open. And they may enter with faith and with confidence, just because they deem themselves unworthy, despite their possessions or their good reputation or even the many good deeds which are accounted to them by their fellow men.

To them this Day of Atonement brings a healing balm, a high hope, a strengthening conviction that they can go ahead in the face of trial and trouble and under the burden of grief and loss. To them the Day of Atonement is a true at-one-ment, a true union with God. And from this day into the weeks and the months that shall follow will come to them the quiet and the calm and the peace to the very marrow of their bones.

Wells and Cisterns

By Claude Allen McKay

Thou hast nothing to draw with, and the well is deep. John 4:11.

IN THESE few poignant words—"Thou hast nothing to draw with and the well is deep"—yonder woman of Samaria unwittingly described the shallowness of her own life. But she also portrayed a type of life which is so strikingly common among us today as to call for serious consideration.

That well, called "Jacob's well," on the curb of which Jesus sat that never-to-be-forgotten noon hour and talked with the woman of Samaria, was deep! It had to be to reach down to what they called "living water"—which meant that it was a spring-fed well. In fact, that is what made Jacob's well a public benefaction for so many generations: it was a deep well of living water.

In striking contrast, there was another source of water supply which was very common then, in what was known as a "cistern." It was hewn out of the stone or built with masonry to catch and contain water from the roofs. Cisterns were usually shallow, often broad, but never deep. One did not have to have much "to draw with" to be able to obtain what the cistern had to give.

Life offers each of us wells that are deep with meaning and significance. But we also have cisterns galore. And it is so much easier to dip water from shallow cisterns than to provide ourselves with something "t draw with," and to seek out wells of "living water."

IN THE INTELLECTUAL REALM

One realm of our common life in which there ar both wells and cisterns, each with its own use an value, is the intellectual. For education, whether in o outside the schoolroom, must ever be twofold, trans missive and creative.

The youth who are privileged to study in our bes schools have vast reservoirs of knowledge stored up i those "cisterns" we call libraries, laboratories and hu man memories. This is indeed a rich and indispensabl heritage which the ages have bequeathed to us, an without which each new generation would have t start as primitive children of the primeval forest. I our homes in childhood, in grade schools, high school and colleges we quickly acquire a store of knowledg which cost our forbears thousands of years of research struggle and sacrifice. That is the part of educatio which is "transmissive," but it is not enough. With i must ever be that which is "creative"—the product o research and the achievement of pioneer thinking an action.

Walking encyclopedias are valuable, but thinkin personalities are of greater value and indispensable to growing civilization. To successfully pass examina tions, which require the students to reproduce on pape what was given in textbooks or lectures, has its plac and value; and when such students carry off the hig honors let us not think it strange, for that type of edu cation is as old as the Chinese civilization. Neverthe less, we are forced to face the fact that if educatio were only "transmissive," there never would be an progress. Ancient and honorable cisterns we prize, an justly so, but wells of living water keep life from goin stale and stagnant. In fact, the chief value of tha which is transmitted to the new generation from th past is in the fact that it may help to solve today's ne problems and chart tomorrow's adventures.

A WORD TO YOUNG PEOPLE

Would that we might, therefore, speak this word o encouragement to the thousands of young men an women whose feet are set toward our institutions o higher learning: You have come here for a twofol purpose. One is to acquire a goodly store of the ric heritage of the race, made available in these magnificen "cisterns." That will mean armor for your battles, pat terns for your planning, tools and material for you building.

But you have likewise come here that you may hav "something to draw with," since the wells of life ar deep! As college-trained men and women, you wil belong to that group to which the world will turn fo leaders. You will be called upon to live with and t lead many who are perfectly satisfied to live on "cistern water." If the wells of "living water" are plumbed you must do the plumbing. And woe be to the worl if you prove to be only the blind leading the blind.

May I therefore hope for you that you shall neve find your intellectual powers weighed in the balances

tested in hours of human need, and hear that doleful sentence, "The well is deep and thou hast nothing to draw with!"

What we have just said to college youth and the hope expressed for them, let us say to and fervently hope for ourselves as truly. For how strikingly significant was the reply made by a salesgirl in a ten-cent store when a customer asked if they had any compasses. She answered: "We have the kind you make circles with, but not the kind you can go places with." What a sorry thing for you or me if the same question were addressed to our intellectual equipment and the same answer given!

IN THE REALM OF THE EMOTIONS

There is another phase of this problem of wells and cisterns which is graphically portrayed by that woman of Samaria. We have referred to the intellectual; shall we now think of the emotional? For there is one valuable discovery we have made in this modern age, when psychology has become such a useful lens through which to interpret ourselves and life. That is, that healthy and disciplined emotions are as important as informed and trained intellects. Perhaps even more so, since happiness depends not so much on the intellectual as on the emotional.

The woman who took part in that little noon hour drama at Jacob's well was ultra-modern. She had had five husbands! And although that was neither common nor typical in the Orient then, it fits so easily into the picture of our modern Occidental world as to startle us. She had trifled with life in the shallows and the surf; she had never plumbed its depths. Marriage was to her a fancy or a convenience; it had never become to her a sacrament. And she is probably more to be pitied than blamed, for doubtless she was the victim of an unwholesome environment and undisciplined emotions.

Marriage is still for us the most sacred and most important covenant relationship in our civilization. And it is a sad fact that to many persons it is a cistern, so shallow as to hold only the most superficial hopes and ideals. There are those, however, to whom it is a well, deep with meaning and significance.

But why speak of it here? One reason is that a failure in this covenant relationship is more devastating to character and happiness than any failure in business or profession. And a noble and worthy success in this covenant relationship is sufficient to enable one to conquer or survive a failure in any other human relationship. Another reason is that the success or failure of marriage depends on one factor more than all others, and that is the character of the covenant-making persons. And the religion of Jesus and his church should be and can be the most powerful influence in molding and sustaining the kind of character which makes happy homes possible.

THE FAMILY IS FUNDAMENTAL

We too easily forget that the family is the mother institution in a world that has become an intricate maze of organizations and institutions. The first school was in the home, and there we all receive our first and most lasting attitudes, habits and ideals. The church was in the home long before it moved out to become a separate institution, and the home is still the strongest factor in the world for cultivating or crushing the religious institutions of tomorrow's men and women. The factories, whose smoke and strife darken our modern skies, were once in the home where the clothes and furniture were made, the bread baked and the meat and fruit preserved. The state was first in the family in a patriarchal form of government. How foolish and how dangerous to think that we can treat lightly, or meanly betray, the sacred covenants or fundamental principles of this mother institution and not pay dearly for it in our own and our children's lives!

Claude Allen McKay

Would that we had the courage to line up against a stone wall the known enemies of the home and call out the firing squad. Drink is almost Enemy Number 1. Fast and loose social relations are on the list. So is the slum, and so are payrolls stained with the sweat of unjust hours and the lifeblood of child workers. War is another. To continue to tolerate these known enemies of the mother institution of our social order is to vitiate the whole heritage we have to bequeath to our children. It condemns us as cowardly morons, preferring the stagnant cistern water which has persistently dripped from the rusty old roofs of the past rather than to obtain for ourselves and our children that "living water" of which if one drink, he shall never thirst!

Another difficult and delicate life problem is reflected in that conversation of the Master and the woman of Samaria; and that is race relations. "A most thorny and distasteful subject," do you say? Yes, it has indeed been a thorn in humanity's flesh for untold generations.

And it has in it enough T.N.T. to wreck any nation or civilization that desecrates its basic principles. But, strange to say, it also has in it infinite resources for human happiness and mutual benefit.

IN THE FIELD OF RACE RELATIONS

Jesus said to the woman, "Give me a drink of water." The woman was surprised—perhaps agreeably surprised—for it was a new attitude which was so rare as to call for comment. She answered: "Why is it that thou, being a Jew, askest drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans?"

What she said was true. That old race antagonism had held the Jews and Samaritans in its vicious clutch for centuries. Poor woman, she had never thought to question it. She had inherited it. It had been the accepted attitude among her people. So when a Jew addressed a Samaritan as if no such barrier existed—as if Jews and Samaritans were potential friends—she was surprised.

Jesus' open, sincere, friendly attitude, as he asked the woman for a drink of water, was not only a surprise to that daughter of Samaria; it is ever and always a surprise wherever it is manifest. Some of you remember how astonished many Americans were a number of years ago, when Theodore Roosevelt invited Booker T. Washington, the Negro educator, to dine with him in the White House. Some were not only astonished, they were indignant. They had forgotten that that was Jesus' way.

It was my privilege to attend a summer seminar of college students at Lisle, New York. There I found two students from Japan, three from China, two from India, two from Africa, one from Brazil and American students from several states of our union; these were from eleven colleges, representing fourteen denominations. They were there for six weeks, to live together as brothers, to eat together, think together, worship and work together so that they might be the better able to go back and help interpret, cultivate and practice the leaven of world friendship, irrespective of race, rank, class or creed. And it meant something profound and prophetic when they sang together:

> In Christ there is no East or West,
> In him no North or South,
> But one great fellowship of love,
> Through out the whole wide earth.

"Old prejudices die hard." And none die so hard as race prejudices, but, thank God, they do die! You will find, here and there, a few persons who refuse to feed their souls on cistern water which has persistently dripped from the stained and rusty roofs of their ancestors, but who insist on drinking from the deep wells of tolerance, sympathy and Christian brotherhood. You may be surprised, but take note of such, for it is more than likely that they have companioned with Jesus and learned of him.

RELIGION AND WORSHIP

There is yet another phase of this life problem of "wells and cisterns" reflected in that brief noon hour conversation at Jacob's well. That is the religious. Abashed and astonished at this rare Personality with whom she was conversing, the woman said: "Sir, I perceive that thou art a prophet." That was an excellent beginning. But it also was the end of anything new, vital and meaningful which she had to say. She had started to plumb a well that was indeed deep; but the poor woman had "nothing to draw with." In order to continue the conversation she had to turn to the "cisterns" which her fathers had built. She was quite familiar with the water that had dripped for many generations from those ancestral roofs. So she said: "Our fathers worshiped in this mountain, but ye say that in Jerusalem is the place where men ought to worship."

And what she said was a fact. There, looming up in the background, was indeed the sacred mountain and holy place of worship for her people, the Samaritans, even as Jerusalem with Mount Zion was to the Jews the holy city. She had briefly stated one of the chief issues of controversy between two religious denominations. But, even though it was a fact, it wasn't important; it wasn't vital; it wasn't new.

Pathetic? Yes, of course. But not more pathetic than the fact that so many folk all about us seem perfectly contented with "cistern water" because the well of the Christian religion is deep and they have "nothing to draw with"—no training of mind, discipline of spirit, strengthening of character. The religion that such people talk about most, and are so ready to argue about, is usually inherited traditions, recorded in their minds after the method of the phonographic disc, which they defend with surprising vehemence. "Our fathers believed this way, but ye say it should be thus and so." That is a common way of starting a sectarian quarrel, but it is a shallow way to state the fundamentals of a religion whose wells are deep.

RELIGION CANNOT BE INHERITED

Furthermore, I doubt if religion is something that can be handed down from one generation to another. We can teach our children our theological opinions but we cannot impart to them our religious convictions. You can learn *about* the Christian religion from others, but it is not yours until and unless you accept it as your own convictions and your own way of living. To gather together in your mind and heart the religious rainfall which fell on your ancestral roofs and be content with that is to be satisfied with sectarian "cistern water." But to think clearly and bravely on the essentials of Christ's life and gospel, proving their reality by experience, is the way to provide one's self with something to draw with, and though the well be deep—and it is—nevertheless, the "living water of life" is one's reward.

With due repentance for our own denominational bigotry and the sectarian strife which must be a matter of shame and regret to the Christ whom we all call Lord and Master, shall we sit at his feet and note how he turned that conversation from cisterns of stagnant tradition to wells of living water? It points the way out for us, if only we are willing to see it and take it.

The first thing the Master did was to shift the

emphasis from the nonessential to the essential—"I say unto you that neither in this mountain nor in Jerusalem is the place where men ought to worship." They were both wrong; so it was a waste of breath to argue the point. Why? Because the *place* (or denominational fold) in which men worship is not essential, but rather the "spirit" in which they worship. That is what is pleasing "to the Father," he said. It may not be the most pleasing to the Samaritans or to the Jews, but "the Father seeketh those who worship in spirit and in truth." Not only do they seek him; he is seeking them.

CHRIST THE SOURCE OF TRUTH

Jesus not only shifted the point of interest from the nonessential to the essential; he also lifted it out of the controversial up into that which is eternally true—"true," not merely because some book or certain churchmen say that it is so, but because it is true to the character of God and the nature and needs of man. That is, when we discuss the place or mode of worship or the definition of terms, we are in the realm of denominational controversy. But when we consider first and chiefly that what is pleasing to the Father is that we worship in a spirit of sincerity and brotherly love, then that becomes the true touchstone by which our religion is judged. And it is "true" because it is true to the character and purpose of God as impersonated in the life and teaching of Jesus Christ our Lord.

In spite of the ease with which we have dipped into the cisterns of tradition and offered to our children water which long ago dripped from the roofs of our ancestors, and drank thereof ourselves, let us be big enough and brave enough to recognize that the religion of Jesus is a deep well of "living water." And may it never be said of you or of me in any crucial hour of our lives—not even the last crisis—"the well is deep and thou hast nothing to draw with."

Return to the Church

I RETURN from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the church as conservative, as retarding progress, as martyring free spirits. I *return* to the church! Why?

Because these years of experience have taught me that the church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the cross, have renounced the spirit of war; first in their own hearts and then, and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them. The church often fails in this, but I see no other agency doing it at all.

That is why I return to the church.

A. J. MUSTE,
Minister of Labor Temple, New York City.

One Way to Know God

A Sermon for Labor Sunday

By Fred E. Miles

He judged the cause of the poor and needy; then it was well. Was not this to know me? saith Jehovah. Jeremiah 22:16.

THE student of human history soon discovers that man has long been a seeker after knowledge. He has wanted to know about his universe, his fellow man and himself; and he has diligently sought that information. His quest has cost a great deal—in time, in energy, in money and even in life; but it has led to great achievements. We marvel at the extent of the knowledge he has gained.

The desire for knowledge has included not only the physical and the temporal but the spiritual and the eternal as well. Because of the things around him and within him, man has believed in the existence of God. That belief has projected a quest, with a knowledge of God as its goal. With discovery added to discovery, God is now known to be powerful, wise, just, forgiving, loving.

The gaining of such knowledge of God has been considered a great achievement. David urged it upon his son Solomon as a matter of first importance. Jeremiah insisted that such knowledge is the proper foundation for rejoicing. Speaking of Jesus, but thinking of him as the highest revelation of God, Paul wrote with the feeling of a victor, "I know Him!" These are witnesses who command our respect.

HOW A KNOWLEDGE OF GOD MAY BE GAINED

The question naturally arises, "How may one who wishes to gain a knowledge of God do so?" Before attempting an answer, let us note the fact that there is a difference between knowing about God and knowing God. I happen to know some of the facts about the lives of a number of important people whom I cannot claim really to know, having never even seen them. On the other hand, all of us would insist that we know our parents, even though we may not be able to tell exactly where they were born.

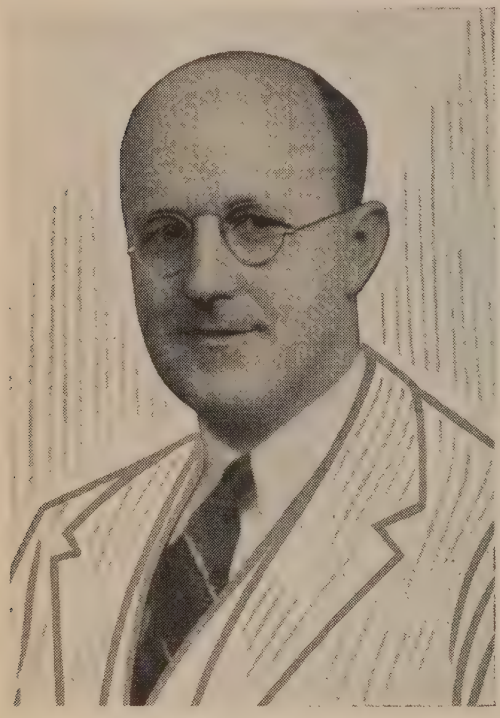
Some have said that God is unknowable, that he is far above the ability of the human mind to comprehend. We agree that he is higher than humanity in all of his being and that he is entirely worthy of our adoration and our worship. But the witness of Scripture and of good people whom we have known and of our own experiences makes us certain that he is willing to associate with men and to allow them, at least in part, to know him.

It would seem that our knowledge of God is gained in much the same way that knowledge of other persons is gained. Learning the major facts in the life-records of others helps us to know them. It is more important that we shall be able to observe them, to discover their attitudes, reactions and conduct under varying conditions. But the best way to know others is to be their companions and to work with them toward the ac-

complishment of something which is mutually interesting and important. It was in this way that King Josiah came to know God.

The "he" in the text refers to Josiah, king of Judah. He came to the throne when only eight years of age. In comparison with other rulers of his time, he was a good king. His reign was marked by justice. When he was killed in battle his people sincerely mourned his death. In this section Jeremiah is condemning Jehoiakim, Josiah's son, for his meanness toward his subjects and is showing the new king how much fairer his father had been.

The text indicates that Josiah was concerned about



Fred E. Miles

the less privileged groups in his kingdom and that he insisted upon justice for them: "He judged the cause of the poor and needy." The text implies that through this application of religious principles Josiah's knowledge of God was increased: "Was not this to know me? saith Jehovah." Though stated in the form of a question, the implication is clear. No doubt is contained in the later statement of Jesus: "If any man willeth to do his will, he shall know . . ."

A TRUE GOSPEL TOUCHES ALL LIFE

I wonder if some of Jeremiah's contemporaries were not surprised and displeased when they read what the prophet had written. Here was the man who had so stressed the importance of the "inner covenant" now stating that such an "outer" thing as dealing fairly with the poor is also a vital part of religion! It sounded like the rantings of the simple shepherd-preacher Amos. To take this teaching seriously would make religious living much more difficult! Had these people lived in the New Testament period, they might have said: "We follow Paul who teaches that a man is saved by faith; let those who will follow James in his insistence that 'faith without works is dead.' " Were they living in our day, they might say: "That smacks of the 'social gospel' with all of its implications and difficulties; the satisfactions of personal religion are good enough for us."

For even after all these years of Christian history there is a severe clash of opinion concerning the relative merits of emphases in Christianity. Some laymen are saying to their ministers: "Preach to us the 'simple gospel'; we hear enough of the evils of the world between Sundays." From the other side come the cries of those who declare that only the religion which is vocal and evident in society can ever bring real and lasting salvation to the world. I hear the passionate voice of Toyohiko Kagawa, who knows so much about the personal aspects of religion and who at the same time believes so deeply in its social expression: "We preach and pray, and preach and pray—and there are wonderful preachers everywhere. But poor people are not satisfied with preaching and praying! Can't we have Christianity in action somewhere?"

When shall we learn that a full Christianity can neither be personal nor social to the exclusion of the other? Genuine religion touches and affects every area of life.

WHAT CAN WE DO—NOW?

The coming of Labor Day brings this truth to a specific application. We cannot think of all who are in the ranks of labor as belonging among the "poor and needy." But that there are countless cases of tragic want is evident to all who know the facts. Recent figures compiled by the Department of Labor are revealing. If a man works every week during the year making shirts and collars at average wages, his income for the year will be $707. The average yearly income for laundry workers is $842. The average of fifteen major classifications of labor is $1,242. That seems terribly small when the U. S. Bureau of Home Economics estimates that a family of five on the basis of a "liberal diet" needs $1,229 per year for food alone!

What can we do about it? It is an easy temptation to say, "Until the ranks of labor can iron out their own serious differences, so apparent just now, we'll not bother ourselves about them"; or, "So long as the laboring classes continue to encourage strikes, so many of which have seemed both unwise and unfair, we'll have nothing to do with them."

But of course the sincere Christian can never maintain an attitude of indifference in the presence of any serious human need. These things we can do: (1) If we have in our own employ one or more persons, we can see that fair treatment is given them. (2) We can hold tenaciously to such great Christian principles as the supreme worth of personality and the ideals of brotherhood and service and insist that where these principles and ideals are ignored things are wrong. (3) We can give our patronage and our votes to those who apparently are trying to apply these things in life. (4)

Through all the maze of our complicated and perplexing life we can continue to be teachable and sympathetic.

And if these things were done, what results could we expect? Two things at least, in harmony with the wording of the text: a great improvement in the social conditions of America and the world, and an increased knowledge of God on the part of those who become his partners in the accomplishment of his purpose among men. Not only for Josiah, but for any man, one way to know God is to work with him in behalf of the poor and needy.

Men and Missions Sunday

IN the opening article of this year's Manual for Men and Missions Sunday, the Hon. Francis B. Sayre, Assistant Secretary of State, says: "Nations are caught between two profoundly conflicting ways of life—on the one hand, the primal law of tooth and fang, and on the other, the way of cooperation and moral restraint and human brotherhood. . . . It is high time that followers of Christ awake to humanity's need and go valiantly forth to win the world for Christ."

The date for this year's observance of Men and Missions Sunday has been fixed for November 13 which is, as in other years, the Sunday preceding Thanksgiving Sunday. (The Christian Century Pulpit has kindly consented to the publication in the November issue of one or more sermons on this theme.)

Already assurances have been received by the Laymen's Missionary Movement from responsible local leaders in 944 cities and towns that earnest efforts will be made to secure the community-wide observance of the day, and Prof. Arthur H. Compton, the general chairman of the committee, is directing the activities with such efficiency that it is confidently expected that the number of cities which will observe the day this fall will be in excess of last year, when 1,317 cities participated in that observance.

Among the contributors to this year's Manual are John R. Mott, Charles P. Taft, Kenneth Scott Latourette, Charles Leslie Lobingier, Ferdinand Q. Blanchard, Edward D. Kohlstedt, H. F. Johnson, and other eminent missionary leaders.

These manuals, which contain material for missionary sermons and laymen's "four-minute" missionary talks, will be distributed among the ministers of the cooperating cities by the local cooperating committees and "key men" of the Laymen's Missionary Movement, and also in other communities by some of the missionary boards.

The theme for this year is "Building a Christian World Community."

Local leaders who are interested in promoting the community-wide observance of the day are invited to communicate with their respective missionary boards, or with the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, for further information.

F. J. MICHEL,
Secretary Laymen's Missionary Movement.

IF justice and mercy would supplant selfishness and lust for power which dominate the actions of man, would brutal war and shallow materialism darken the face of the earth?

If these fundamentals of religion were truly the rule in the hearts of men could we not banish poverty, mass murder, intolerance, and superficiality from the world? What the world needs today is a combination of justice and mercy and humility.

GOVERNOR LEHMAN.

A Pastoral Prayer

BY HAROLD BOSLEY

WE come, O God, "up from the world of the many, up to the world of the One," seeking that light of Truth, that vision of Beauty, that way of Goodness which Thou art. We offer to Thee, poor things that they are, lives encrusted by ignorance, prejudice and conceit.

We confess that we cling to such shells as these because they protect and preserve what and where we are. Yet we know that the price we pay for this security is separation from Thee. We humbly pray that the hammerings of circumstance will continue unabated until these crusts are broken and the healing rays of Thyself fall upon our inmost self.

Deliver us from enervating self-pity, our Father. Confront us with the issues that are being joined in these days. Awaken in us a persistent sense of personal responsibility for their outcomes.

Deliver us, O God, from the viciousness of that form of sentimentalism in which action exhausts itself in tearful sympathy. Awaken in us the deep realization that our lives, like grains of wheat, must be buried in responsibility in order to gain in meaningfulness.

Create in us an abiding consciousness of stewardship, of life and abilities as trusts from Thee who art our Creator and Sustainer. May we gladly accept and wisely invest the opportunities to grow in mind, in spirit and in heart that are abundantly lavished upon us.

We thank Thee for the lives of those men and women who through a long lifetime have been faithful servants of thine. In their radiant spirits we have seen, and see today, the reflected light of Thy glory. For a measure of their confident faith and unfaltering courage we humbly pray.

Renew in our sluggish spirits the conviction that we can be cooperators with Thee in the creation of a world where men may dwell as children of Thine, as brothers one of another.

In the name of Him who is our leader in this quest, we pray. Amen.

Our Changing Hymnology

By B. F. Crawford

CHANGE is characteristic of all life, and religion is no exception to this rule. This is especially true of hymnology, which embodies the most vital ideas and symbols of expression in religion. A more or less careful examination of the recent hymnbooks of our several denominations will convince us that our hymnology is changing.

The hymns which people sing are the most vital part of their religious culture. The most important religious ideas and aspirations of any particular age or generation will be expressed in the hymns the people sing. The hymnbook is therefore a register of the religious concepts and interests of the congregation. It is a cross-section of the religious life at the time of its publication. Otherwise, the people will not long use it in public worship nor cling to it after vital interest is gone.

• *A Study of the Hymns Of Methodism*

My study of hymnology is limited to the hymns of the Methodist Episcopal Church. The General Conference of this church established an official hymnbook, excluding all others, in the year 1836. The hymnbook which had been growing since the days of Asbury reached official status that year, was reprinted with a supplement, copyrighted, and given to the church with the episcopal blessing. The latest revised copy of the Methodist hymnal came from the press in 1935.

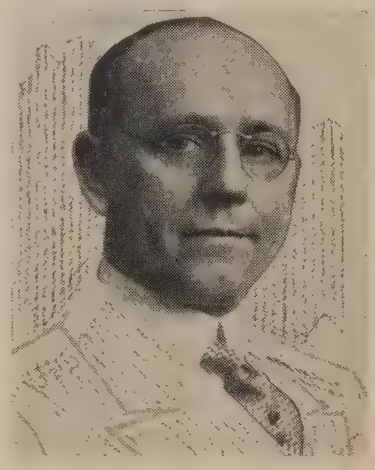
During one hundred years the church has had five official hymnbooks with a total of 4,270 hymns. Exclusive of duplications the church used 2,127 hymns in the five editions. It is interesting to note that only 76 hymns have lived through all five editions. That is, we have only 76 hymns in 1935 which were in use in 1836. My study seeks to show the changes in theological concepts and religious motives in one century.

The method of procedure was to approach each hymn as a religious resource. This means that each hymn has a particular function for religion, such as promotion of worship, teaching of doctrine, or a challenge to some aspect of Christian living. This function is fulfilled by some religious content or interest manifest in the hymn.

Two questions were asked concerning every hymn: "What is its predominant function?" and "By what means or method does it fulfill its function?" All of the hymns were then classified as to their function along with their theological content, religious implications and motivations. All of the evaluations were made by the writer, although many tests for matching judgments were used on individuals and groups with agreements from 80 to 100 per cent. A comparative study of the hymnbooks representing five succeeding generations of Methodists reveals some very interesting and important trends.

• *Hymns of Worship in Marked Increase*

The findings may be briefly summarized: The number of hymns which have the predominant function to promote worship have almost doubled.



B. F. Crawford

Chants which were not introduced to Methodism until 1878 have increased until they constitute 18 per cent of the bulk of the 1935 hymnal. Doctrinal hymns have declined from 48 per cent of the total number to 36 per cent in the last edition. Those hymns which stress some form of Christian living or activity have increased from 42 per cent to 47 per cent.

The first official hymnbook of Methodism had no first section given up to worship hymns. In keeping with the revival spirit of the times the first section was called "Awakening and Inviting." In the last edition (1935) the hymn "Holy, holy, holy, Lord God Almighty!" takes the first place in the worship section, becoming No. 1, thus occupying the place which Charles Wesley's hymn "O for a thousand tongues to sing" had held in the four preceding hymnbooks. The worship hymns of early Methodism were largely celebrations of "The Great Redeemer's Praise." Worship commemorated a fact that had already taken place in the redemption of the individual. This is evidenced in the preponderance of hymns like:

> O Thou God of my salvation,
> My Redeemer from all sin;
> Moved by thy divine compassion,
> Who hast died my heart to win,
> I will praise Thee, I will praise Thee:
> Where shall I thy praise begin?

In the later hymns worship has become a more corporate and social matter with the function to release for life divine resources made available through the grace and goodness of God. This is evidenced in hymns like "Holy, holy, holy," or "Christ, whose glory fills the skies," or "When morning gilds the skies," or "We gather together to ask the Lord's blessing."

The trend toward a more stately worship is not only shown in the selection of the more stately hymns in the latest book but also in the introduction of chants, canticles, rituals, responses, which provide a more formal worship for the Methodists.

The analysis of the hymns of the five hymnbooks reveals that there is a growing emphasis on worship, that it is becoming more ritualistic, more stately and formal, and that its function and value for life has greatly broadened. The trend is away from the evangelistic emphasis with its extreme individualistic function to that of a social and corporate function which seeks to release divine resources for the enrichment and enhancement of all life.

• *Hymns Become Vital and Social*

In the analysis of doctrinal hymns throughout the five editions it is evident that the preponderance of hymns of the earlier days were evangelistic in nature, stressing doctrines of sin and salvation, free grace and repentance, regeneration and sanctification, death and the judgment, while those of the latest editions show a broadened interest in theological doctrine running the whole gamut of theology.

The early hymns on "Depravity" like:

> Lord, we are vile, conceived in sin,
> And born unholy and unclean;
> Sprung from the man whose guilty fall
> Corrupts his race, and taints us all.

have completely disappeared. Instead of hymns of this kind we find hymns which express such sentiments as "The voice of God is calling its summons unto men." Or this hymn which lives through all five editions:

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.

The early Methodist hymnbook had many hymns like: "Rejoice for a brother deceased," or "Happy soul, thy days are ended," or "Ah, lovely appearance of death!"

These hymns have all gone out with a large section of hymns in the 1836 edition, which went into lurid details "Describing Judgment."

• *Religion Sung as 'Way of Life'*

It is quite evident that the present interest in hymnology as to doctrine is moving away from the inculcation of intellectual beliefs or emotional experiences to that of teaching religion as a way of life. Hymns like:

God of my life, what just return
Can sinful dust and ashes give?
I only live my sin to mourn,
To love my God I only live.

have long ceased to interest; but hymns like:

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last.

live on through to our day. Hymns expressing attitudes of hope, aspiration, confidence, trust, have more than doubled, while those expressing negatives like resignation, renunciation, etc., have been gradually reduced until very few remain to be sung. The hymn

And let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale,
And soar to worlds on high.

lived on through four editions but dropped with the fifth. Instead of this we have

The light of God is falling
Upon life's common way,
The Master's voice still calling,
Come, walk with me today:
No duty can seem lowly
To him who lives with Thee;
And all of life grows holy,
O Christ of Galilee!

An analysis reveals the fact that hymns which seek to promote Christian living or some form of Christian activity have made a steady increase throughout the five editions. But those activities connected with evangelism have greatly decreased. Evangelistic hymns have dropped from 22 to 7 per cent and in those hymns which remain, or are introduced as new hymns, we find not the evangelism of the earlier day. In the 1935 edition the evangelistic section entitled "Songs of Salvation" is made up largely of the hymns of Fanny Crosby, Frances Havergal, and other writers.

• *A New Note of Brotherhood*

The most marked change, however, is through the introduction of hymns whose interest is the promotion of the Kingdom of God, brotherhood and peace. Before the third edition (1876) there were no hymns of this classification. A generation ago (1905) there were very few; but today, a whole section of hymns, 59 in number, and mostly new hymns, are to be found in the 1935 edition classified under "Kingdom of God." Here we find hymns like "Awake, awake to love and work,"; "At length there dawns the glorious day,"; "Break, day of God, O break!" "From Thee all skill and science flow,"; "It singeth low in every heart"; "These things shall be; a loftier race?" etc.

This emphasis on the collective and social interest in religion is a new thing in hymnology. From the extreme individualism of a century ago religion has come to think of the collective nature of Christianity expressed in community, national and international aspects. It is quite evident from a study of our newer hymns that religion is striving to express and promote the total meaning of life as conceived and expressed in Christ's ideal of a Kingdom of God.

The analysis of religious interest found in the five hymnbooks of Methodism reveals some very important trends as to motivation. Certain motives which were very potent in the early days, such as fear, terror of judgment, and personal interest for one's own salvation are waning. Those large groups of hymns in the early book entitled "Invitations and Warnings," "Penitential Hymns," "Describing Judgment," etc., have disappeared. Those hymns which have for their motives love, gratitude, fullness of life, and collective interest, are now most influential in determining religious attitudes, beliefs and activities, and are on the increase.

• *Extreme Individual Appeal Passing*

We note some figures which disclose the fact that the once extreme interpretation of Christianity as individualistic is made to give way to the more collective interpretations. In the first hymnbook (1836) there were 134 hymns which made an extreme individual appeal while there were only 53 which bore a social implication. In the 1935 edition there are 155 hymns which have marked social implications and there are 59 hymns which deal with themes of the Kingdom of God. The motive of the older missionary hymns was to save a few individuals out of a ruined race; the missionary motive today, as expressed in the new hymns, is to bring salvation and peace to the nations. We no longer sing of "earth's heathen races" but of "earth's needy races." In some hymns where we once used the word "heathen" we now substitute "nations."

The trends in motivation may thus be summarized: motives of fear, awe, terror of pending judgment, etc., are giving way to motives of love, gratitude and appreciation of life. While hymns which stress the deity of Jesus have remained quite constant, hymns on the humanity of Jesus have greatly increased. Motives of personal loss are being superseded by those of fullness of life. Motives which have for their basic urge the hope of reward, either here or hereafter, are giving way to the urge for service of God and man in the present age. The appeal of "otherworldliness" and "prospect of heaven" are being superseded by an ideal of eternal life, here and always, as self-forgetfulness in the service of God. Motives based on individual and personal emphasis are giving way to social appeal, the Kingdom of God, and the building of a better world.

• *Singing With Understanding*

Changes which come in hymns fairly represent the trends in religion. It is highly important that those who are interested in the promotion of religion should be conscious of these trends. Those who would write the hymns for this present day must take into account the general trends toward worship, teaching a way of life, and the promotion of the Kingdom of God. Those who use hymns in religious services ought to select them with a clear understanding of function and content. The people who sing ought to be trained to sing with understanding as well as with spirit.

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WHO'S WHO in THIS ISSUE

LONG a student of the career of Abraham Lincoln, Rev. JOSEPH FORT NEWTON was fittingly requested to preach the sermon at Gettysburg battlefield last month on the occasion of the joint reunion of the soldiers of North and South. Dr. Newton followed a number of independent pastorates in this country with his distinguished ministry at City Temple, London, 1916-19. Returning to America he ministered at the Church of the Divine Paternity in New York, then became rector of Episcopal churches in Philadelphia. He is now rector of the Church of St. Luke and the Epiphany in that city.

After ranching and gold-mining in South Dakota for a number of years, Rev. EVERETT W. PALMER went to Dakota Wesleyan University, graduating in 1932. Then, going to Drew University, he graduated in 1935, and has continued postgraduate study there in philosophy and theology. For the past four years he has ministered at Trinity Methodist Episcopal Church, Highland Park, N. J. He has been active in the Social Service Commission of the New Jersey Conference.

Rev. WILLIAM H. BODDY *ministered at* the Woodlawn Presbyterian and First Presbyterian Churches in Chicago from 1925 to 1932. His present field of service is Westminster Church in Minneapolis. Earlier pastorates were at Spokane, Wash., and at Portland and Hood River, Ore.

*Following a five years ministry at Trin*ity Methodist Church, Kansas City, Mo., Rev. GEORGE A. FOWLER became pastor of First Methodist Episcopal Church in Oak Park, a suburb of Chicago, where he now ministers. Early pastorates were at Tulsa and Stillwater, Okla.

Rabbi SAMUEL THURMAN *came to the* leadership of the United Hebrew Temple, St. Louis about 25 years ago, when its membership included about 100 families. The congregation now comprises more than 650 families. With the exception of two churches, one in Los Angeles and another in San Francisco, the United Hebrew Temple has the largest Jewish congregation west of the Mississippi. Rabbi Thurman's sermon published in this issue was preached last year at the Temple as a special message for the Day of Atonement.

Following pastorates in Brockton and Gardner, Mass., Rev. CLAUDE ALLEN MCKAY served Faith Congregational Church in Springfield, Mass. for ten years. While in Springfield, he was stated lecturer at the American International College located there. Since 1934 he has ministered at First Congregational Church, Binghamton, N. Y.—the leading church of that denomination in upper New York State. His sermon, "Wells and Cisterns," was preached at Connecticut State College, Storrs, Conn.

Rev. FRED E. MILES *has been pastor of* the Methodist Episcopal Church in South Orange, N. J. for the past three years, the preceding five years having been spent with the church at Arlington in the same state. Earlier pastorates were at Eldon, Mo., Newark, N. J., and Osceola, Mo. Mr. Miles' father was a missionary of the American Sunday School Union in Oklahoma.

Rev. HAROLD BOSLEY *ministers at the* Mt. Vernon Place Methodist Episcopal Church in Baltimore, Md.

Rev. B. F. CRAWFORD *is pastor of First* Methodist Episcopal Church, Carnegie, Pa. Mr. Crawford made a thesis study of changing conceptions in hymnology at the University of Pittsburgh last year.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

CLARENCE W. KEMPER, First Baptist, Denver, Colo. "On Making the World Christian." Luke 4:18, 19—"He hath anointed me to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruished; to preach the acceptable year of the Lord."

FOR YOUR SERMON AND TEXT

.....
Title of Sermon

.....
Text used (write out the text)

.....
Name of minister

.....
Name of church

.....
Address

WESLEY SHRADER, Felix Memorial Baptist, Lexington, Ky. "A Man in a Million." Gen. 6:8—"But Noah . . ."

CLARENCE B. LUND, United Lutheran, Hartford, Wis. "Making the World Safe for Hypocrisy." Eccl. 12:10—"The preacher sought to find out acceptable words."

HAROLD H. WRIGHT, Modern Liberal Church (Cong'l.-Unit.) El Paso, Tex. "Cosmic Partners in Chaos." (Labor sermon) Gen. 1:2—"And the Spirit of God moved upon the face of the waters." John 5:17—"My Father is still at work, and I work too." (Goodspeed)

W. HOWARD LEE, First Presbyterian, Yellow Springs, O. "The Promises Men Live By." II Cor. 1:20—"All the promises of God have their 'Yes' in him; and therefore through him also we utter the 'Amen' to the glory of God." (Weymouth)

CECIL B. LAWTER, Inman Park Presbyterian, Atlanta, Ga. "Good Salt." Matt. 5:13a—"Ye are the salt of the earth."

RAY E. ZOOK, Church of the Brethren, Flora, Ind. "What Men Live By." Luke 4:4—"Man shall not live by bread alone."

THE EDITOR'S PAGE

The Event of the Month

THE state of New York is about to vote on a new constitution. The draft to be submitted will contain a paragraph adopted this August providing free transportation of parochial school pupils wherever it is provided for public school pupils. The political, religious and educational importance of this innocent-looking piece of public generosity will not be at once apparent, and many sentimental people in New York will regard it as without any significance other than as a friendly gesture to Catholic children. With transportation provided by public funds a principle will have been established. Its next application will be free textbooks for Catholic schools at public expense, followed by tax relief of Catholics who support their own schools, followed by direct appropriation of tax funds for Catholic schools—perhaps 50 per cent at first, followed by a constantly increasing proportion of support until the state bears the whole expense of educating Catholic children in the Catholic faith. I can understand the attitude of the great Catholic constituency in New York in pressing their claim in season and out of season, until they have finally broken down democratic resistance. But I cannot understand how Protestants and non-Catholic Americans generally have allowed this thing to be done without their making a nation-shaking protest.

Are Protestants of New York Asleep?

The Book of the Month

WHAT HAS CHRISTIANITY TO SAY? *By F. R. Barry. Harper & Brothers. $2.00.*

THOSE who are familiar with the writings of Canon Barry have learned to expect one note to characterize everything he says; that is the note of *relevance*. This is not true of all religious writers. I have a philosopher friend who has the reputation of being hostile to all theological religion. In a talk one day, he said that he would be willing to concede more to us religious people were it not for our habit of taking every concession made by a philosopher or a scientist and "running away with it." I have thought a good deal about that. And as I read a lot of theological and religious writing the truth of my friend's complaint comes back to me again and again. Theological writers often get going so fast in the development of an idea that you experience a sudden jerk when you lift your eyes from the page and ask, What, after all, has this to do with life as I actually know it? On reflection, the thing they are saying is irrelevant to life. Canon Barry is different. He hugs the shore of empirical reality. If he ventures forth on the sea of logical elaboration, he hastens back to experience to "check up" on his conclusion. He insists that, before he gets excited over some "truth," it shall prove its relevance to life, that is, to the concrete situation in which life finds itself. That is what makes this book so vital. The author asserts that Christianity, in terms of its God, its moral standards, its doctrines, its Christ, its conception of man, fits right into the concrete situation of modern life as that situation has been created by the rise of fascism, nazism, bolshevism, capitalism, evolutionary science, and all the factors that have made and are now unmaking Western civilization. Christianity not only has something to say, but what it has to say is relevant, and it is the only word that is relevant to this concrete world-embracing situation.

A Thought for the Month

LIKE most ministers, I have a kind of perverse way of clinging to an old text in defiance of any new and, presumably, more correct translation—unless the new rendering gives me an actually deeper insight into the truth of the gospel. One of the great words of the New Testament which I have long cherished and on which I have many times preached sermons is Paul's exhortation in Philippians: "Let this mind be in you which was also in Christ Jesus." It would be pretty hard for a modern translator to dislodge this text from the place it has held in my mind. But I have just run upon a translation by Dr. C. H. Dodd in his great little book, *The Apostolic Preaching,* which I can exchange for the old rendering without any sense of loss. Dr. Dodd says the old rendering does violence to the Greek, and that it should read: "Have the same thoughts among yourselves as you have in your communion with Christ Jesus." It is not a metaphysical idea that Paul intends to express, or even a mystical one (the idea of actually possessing the mind of Christ), but a very practical ethical idea. What Paul says is something like this: The kind of thoughts which you have when you worship, when you commune with Christ in adoration or in meditation—let these same thoughts be carried over into your relations with others in the Christian community. Do not imagine that you can think gratefully and humbly and penitently in your communion with Christ, and think ungratefully and proudly and self-righteously in the community which you share with his disciples. Let there be no cleavage between your worship behavior and your social behavior, between your communion and your community. The Christian ethic is integral to the Christian revelation. Our salvation is not something which occurs in direct commerce with Christ, apart from our social relationships. If anyone imagines that he can have communion without community he deceives himself. We can truly commune with Christ only in so far as we have the same kind of thoughts toward those for whom he died that we have toward him.

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Charles Clayton Morrison

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